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Evangelical Visitor - April 10, 1979 Vol. XCII. No. 7.

John E. Zercher

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Evangelical VISITOR

April 10, 1979

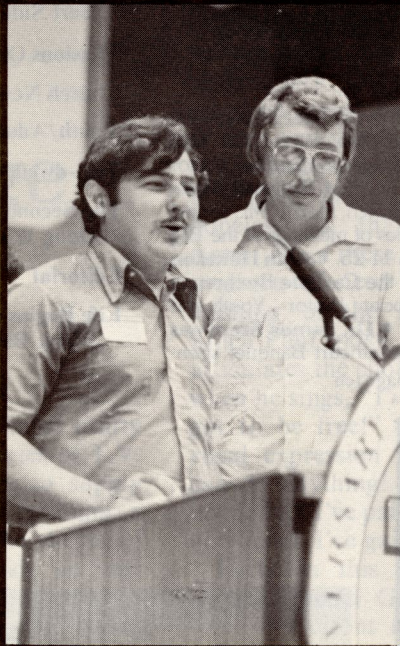
The Foundation Series

"For no other foundation can anyone lay than that which is laid, which is Jesus Christ."

I Corinthians 3:11

Adult
Core
Curriculum
Takes
Shape

page 12



Will
Heaven
Be
Like
This?

page 8



The
Crucial
Years

page 5



There
Is
No
Power
Shortage

page 3

"But in fact Christ has been raised from the dead
...."

—The Apostle Paul
I Corinthians 15:20

A Time to Communicate

Our world is a listening world. We as Christians hold within ourselves the most important message mankind will ever hear. Let us take seriously our responsibilities to communicate this message to our listening world.

Send the message out via one to one communications: person to person, telephone, letter, or tape. Send it over the air waves via radio and television, using cable, public and educational television, satellite and any new means that may come into existence. Communicate it by the printed page: books, booklets, newspapers and magazines.

Investigate and invest in tapes, films, slides, art and every media form that can convey a message. It's time to major upon communication; upon getting our message to waiting ears.

From the Editor

BERT RAY SIDER

July 6, 1945 - March 23, 1979

Bert Sider died in Managua, Nicaragua, on Friday morning, March 23. He was buried the following day in Nicaragua. A Memorial Service was held at his home church, Sherkston (Ontario) Brethren in Christ Church on Sunday, March 25, at 4:00 p.m.

Bert died of natural causes believed to be related to heart disease. (His surviving infancy was considered a miracle by his family.)

In phone conversation with Marian, Roy Sider offered immediate assistance. To this Marian responded that she was being comforted by the understanding and support of church leaders and fellow missionaries.

Three children remain: Nathan, 6; Mathew will be 5 in August; Karla, for whom adoption procedures were nearly finalized, will be 4 in June.

A Memorial Fund is being established for Brethren in Christ Missions in Nicaragua, and a Compassion Fund for the family. Contributions may be designated and sent to Brethren in Christ Missions.

* * * * *

It is for us to exercise modesty in interpreting the relation of events and God's hand and purpose in them. We, therefore, refrain from giving an interpretation to the appearances on pages eight and nine of an article by Bert Sider and the announcement of his death in this column.

It does seem appropriate to point out that the article printed in this issue reflected a deep concern on Bert's heart. My impression, as I edited the article, was that he exercised great restraint in his observations.

Indeed, he being dead, yet speaks.

The Radio Commission urges you to be involved in a special emphasis on the communication of the Good News on Communication Sunday, April 22, and from this time on.

NOW is the time to communicate.

Maurice Bender

Radio Commission Chairman

See page ten, editor.

Church News Conference News

Allegheny

The guest minister for a special weekend series of services, May 4-6, at the **Air Hill** congregation will be **Eugene Heidler**, pastor of the Cedar Grove Church. • **Bedsaul Agee**, pastor of the Bethel Church, Merrill, Mi., served as evangelist for a series of meetings at the **Big Valley** Church March 11-25. • **Adin Hemdon** has joined the staff of the **Carlisle** Brethren in Christ Church as Associate Pastor—Youth and Young Adult Minister. • **Dr. James Stern** was the speaker at the Sweetheart Banquet sponsored page ten

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There Is No Power Shortage

David E. Climenhaga

Several years ago our local utility companies sponsored a series of T.V. ads regarding their desire to supply more electric energy by building a nuclear power plant on the shores of Lake Michigan. Nationwide we hear and read about the need for energy in all forms. All three national television networks periodically run series on the energy crisis.

Our minds are occupied, both consciously and sub-consciously, with the need for and diminishing supplies of industrial and home energy. And well we may be concerned! We are exhausting our supplies of fossil fuels faster than new sources are being discovered and developed. We are learning that new supplies are not inexhaustible, and that, if we are to continue with our present and accelerating standard of living, we must find and develop new energy and other energy resources. Recent events in Iran and the Near East intensify our national anxiety.

Paul was concerned about energy or power. His concern, though, was for energy and power in a different dimension. He exclaimed: "That I may know him and the power of his resurrection." (Philippians 3:10a). Paul's concern was for spiritual energy and power, enduring for all times and

seasons: a power that was and is inexhaustible. This spiritual energy of which he speaks, when he says "I am not ashamed of the gospel of Christ . . . the power of God" is a non-dissipating energy, an inexhaustible supply. I believe this power is as needed today as it has ever been. The spiritual energy crisis is real, it is here, it is now, but thank God it is soluble.

The measure of our need for this spiritual power is all about us. It is written large on the pages of our newspapers and news magazines: splashed across our television screens in the searching for something to titillate man's erotic desires. We see this need in the faces, lined with hopelessness, that pass us on the street. All of these are evidences of the measure of need today for the unleashing of the spiritual power of which Paul spoke. Sammy Davis, Jr., articulates the choking, longing desire, when he sings, "I've got to be me! I've got to be free!" Helen Reddy gives vocal expression when she sings, "I can do anything! I am strong! I am invincible! I've paid the price, but look how much I've gained! I am woman!"

Early in this century, the labor leader Samuel Gompers was asked what the extent of his demands for labor would be. When would he be satisfied? What did he want? And he answered with the one word, "More". More benefits—more wages—more vacation privileges—more power! And none of these things satisfy. None of these give that measure of inner strength and peace that God, the God who is there, who is here, has constantly available.

I am not ashamed, a double negative! The Apostle is saying here, "I am proud of the gospel. I glory in it. I revel in it." He speaks of "the gospel of God" (Romans 1:1), of the "gospel (or good news) of his Son" (Romans 1:9), of "the gospel" (Romans 1:15), and of "the gospel of Christ" in (Romans 1:16). The gospel is power! It is power that saves. It is available without favor "to everyone who believes". No race nor social distinction! No sex nor age distinction!

It is available to certain select people, "to those who believe." Mark that well! Paul does not accept that universalism that wants us to believe that all men and women everywhere are saved,

whether they know it or not, and that our mission is to tell them, to let them know the good news that they are saved. We need to remind ourselves that the Bible says we must "receive" this good news for it to be effective in our lives. We must receive God's gracious provision, personally appropriate the salvation he offers so freely, and permit the power to take hold of our lives.

This will change our goals. Where we sought to gratify our own selfish desires, we will want to know His will, we will want to satisfy Him. It will change our priorities. Where we desired material things, the acclaim of man, or power and position, we will want to make him first in everything in our lives. "Seek ye first the kingdom of heaven" will take on a vibrancy and become a living daily experience. It will become second nature to us, a habit we will acquire and live with joyfully. It will change our response and reactions. When people grate on us, we will see them in the light of eternity, as people, with souls, with burdens and heartaches of their own. Our response to them will be one of compassion. When people hurt us, purposely and falsely, or inadvertently, we will react with considered sanctified purpose.

Sometime ago I read a book review on "Breath of Life," by Patricia St. John, about the growth of the church in Rwanda, Burundi, and Uganda (Africa). I would like to quote from the review, which comments on and quotes from the book:

In the early days of the mission the British workers dominated the lives of the believers. They were typical colonial people. They judged, appointed, decided, and dominated. As the Christians grew in ability and knowledge, difficulties arose between them and their missionary leaders. It was on a trip to Kampala that Dr. Joe Church, hungry for reality in his life, met Simooni Mimambi, who immediately asked whether "there is still something missing in me and in the Uganda Church." And then the question, "can you tell me what it is?"

I wonder if you or I have the Christian grace to say to a brother, "There is something missing in me, and in the church. Can you tell me

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The writer is bishop of the Central Regional Conference and secretary of the Board of Bishops.

April 10, 1979

what it is?" And to take it in Christian grace and love when he tells what is missing. Let me quote further:

The two (i.e. Dr. Church and Simooni Mimambi) met for prayer and Bible study . . . on the Holy Spirit and the victorious life. "Suddenly all the answers he had known for so long in theory blazed into reality for Joe." Dedicated missionaries frequently discovered that their lives were spiritually barren. "Revived" Africans came with a message of brokenness that changed lives of missionaries and Africans. The message was "God is light and in him is no darkness at all . . . if we walk in the light we have fellowship."

Walking in the light! Confession! Weeping! Peace! Power! The Apostle knew all these in his day. You and I can know these in our day. Recently in a Sunday morning worship service a Christian brother shared with the congregation this testimony: "I want to thank God for his power working in my life. This week for the first time, I knew his control in my reactions when things went wrong for me."



There is something more, I believe, in this appropriating "the power of God." The last words of Christ to His disciples, with their new found hope, just before his ascension, were, "Ye shall receive power, after the Holy Ghost is come on you! Ye shall be witnesses unto me!" Ye shall receive power! Ye shall be witnesses! Power and witnessing tied together! There are many people who become so enamoured with seeking for and receiving power that they forget the second part of that promise/command "ye shall be witnesses." Both are equally necessary, the receiving power and the witnessing.

We can no more witness without receiving the Holy Spirit power than we can receive the power without using it and letting it flow through us in witness. Power stored only, is power dissipated. It is like a storage battery that can store only so much power or energy. To receive more power or energy it must give out what it has. And a storage battery that never gives out ultimately dissipates and loses the energy it has. Are we receiving the power God has for us? Are we using it, giving it out, sharing it, being witnesses? When the Holy Spirit descended in the upper room, enormous power flowed into those assembled there. They were changed from a disorganized group of demoralized and leaderless men to flaming evangelists who would change the world.

You and I are meant to know the power of his resurrection and the transforming grace of the gospel of Christ. We are meant to be flaming evangelists to a world who needs Christ. The power of His resurrection is available to us now and until Jesus comes.

Jesus Christ: Now More Than Ever

The 1979 NAE Convention theme, "Jesus Christ: Now More Than Ever," was explained in a position paper adopted by voting members of the National Association of Evangelicals at their 37th Annual Convention held March 5-8.

The paper declares that while Christians in 20th century America face grave spiritual, social, political, and economic problems, still the answer to these problems remains changeless—Jesus Christ.

"Now more than ever," the paper states, "evangelical Christians must follow the changeless Christ to speak the truth, show compassion and seek the lost if we will save our generation. With the message of truth, light and

hope, we stand together with a commission to touch our generation for Christ."

The position paper assesses the world condition as "dangerous, marked by ecological pollution, the possibility of nuclear war, food shortages and the population explosion.

"World events occur with startling rapidity and increasing intensity. Our attention shuttles from the Near East to Africa, from Iran to Red China without letup.

"Ethical and moral standards continue to erode. Corruption, sexual license, greed, violence, injustice, the shattering of the institution of marriage and the home—all these convey a brutal fact—the deep-seated and seemingly irreversible decline of western culture."

The answer, stated in the position paper, is not to build more extravagant church buildings or to simply provide a pleasant sanctuary for worship by prayerless people living undisciplined lives.

"We affirm that the Christ of the Scriptures—and He alone—is the

answer to the world's need today. He is the God-man and is the world's only universal figure. Being 'God of very God,' He has existed from all eternity and is the same yesterday, today and forever."

Delegates were challenged to pursue higher levels of commitment to evangelistic outreach.

"Now more than ever, the message of the changeless Christ must be proclaimed to a world searching for reality and certainty.

"Now, more than ever, the motive of the changeless Christ speaks to our lifestyle, to our stewardship in a world of poverty and riches, of inequities, of cries for compassion and justice.

"Now, more than ever, the method of the changeless Christ must be our method. 'There is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved.' (Acts 4:12).

"We must seek those who do not know Him, not with the futile word of secular humanism, but with the word of amazing grace. Christ is the answer."

"Let the children come to me, and do not hinder them; for to such belongs the kingdom of God."

—Jesus, as recorded in Luke 18:16

The Crucial Years

Dorothy J. Gish

Twenty years ago the United Nations published the Declaration of the Rights of the Child. Two of the ten principles included in that declaration are:

"The child shall . . . be given opportunities and facilities, . . . to enable him to develop physically, mentally, morally, spiritually, and socially. The child, for the full and harmonious development of his personality, needs love and understanding. He shall, whenever possible, grow up in the care and under the responsibility of his parents, and in any case in an atmosphere of affection and/or moral and material security; a child of tender years shall not, save in exceptional circumstances, be separated from his mother."

In order to commemorate that declaration, 1979 has been declared the International Year of the Child (IYC). It is concerned with all children, especially young ones, in all countries. On April 4, 1978, President Carter, by executive order, established the participation of the United States in its celebration.

Jean Childs Young, wife of the U.S. Ambassador to the United Nations, was chosen by President Carter to chair a twenty-seven member United States National Commission mandated "to encourage and coordinate local, state, national, and federal projects and events that will benefit children within the United States."

This commission, made up of two senators, two congresswomen, and

The writer is chairman of the Department of Behavioral Science, Messiah College.

April 10, 1979

twenty-three private citizens, has developed a series of background papers and "issue questions" soon to be made widely available. Here is a sample of the "issue questions" from a November 24 draft document on child nurturing in family and community.

1. Should our society assume economic support for the family?
2. How can the community support family living in a complex, mobile, technological society to fulfill and enhance their child nurturing roles?
3. What support systems would be useful to families?
4. How can we assure cooperation between private and public social institutions to maintain the quality/stability and integrity of the family?

By the time these issue papers are printed, the language may well have been changed. However, the questions above do communicate the flavor of the commission's inquiry. The Commission has subcommittees on such topics as public awareness, media, children's involvement, children around the world and special projects. Plans are already under way for an immunization campaign and expanded research into children's diseases.

Rev. Lindner (a member of the panel to promote projects in connection with IYC) in an article last year said, "if there is to be a national policy towards the needs and rights of children and youth, we Christians have something to offer. The problem has to do with attitudes, emotions, and self understanding, the meaning of life and



community. The Christian church has something to say about these things."

What do we as a people with both Wesleyan and Anabaptist traditions have to say to the IYC and the issues it raises? Generally, I find three responses (none of them very exciting): fear, confusion, and apathy.

Apparently, a number of exaggerated emotional and fact distorting tract-type responses to IYC are being circulated. Some people suggest that IYC (like the International Women's Year and ERA) is a communist plot to "sovietize American culture" while others see the proposed "struggle for peace and disarmament . . . and the reducing of military spending" as threatening to patriotism. One particularly widely circulated sheet appears to be a clever way to sell a book the author has written.

Change brings fear and tension, but it also causes growth. Too often, our negative fighting against change is really an excuse to maintain the status quo because we fear change. Christ did

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not retreat from the issues of his day. He met them head on, not in negative retreating ways. Would that his followers would have had the courage to do the same, prayerfully looking to him for wisdom and guidance.

While some may jump into the fray against the IYC others are more ambivalent. There is concern because IYC raises some important questions which we have not grappled with as a denomination. For example, we don't have what Pridmore refers to as "a theology of childhood." Writing for a British evangelical magazine, *Third Way*, he urges churches to accept children as whole beings rather than as "developing adults." What about the role of the child in the church, or, perhaps even more basic, how do children become part of the body of Christ?

Whereas fear and confusion are among our responses to the IYC, they are far less common than apathy. In 1977 the Carnegie Council on Children issued its report. In it, Kenneth Keniston wrote, "Do Americans love children? Yes, when the children are their own; not nearly as well, when the children are other people's." He goes on to point out that "In this rich, powerful, and productive land, we prefer not to notice children who risk freezing to death for lack of heat in tar paper shacks



THE RIGHT

- to affection, love and understanding.
- to adequate nutrition and medical care.
- to free education.
- to full opportunity for play and recreation.
- to a name and nationality.
- to special care, if handicapped.
- to be among the first to receive relief in times of disaster.
- to learn to be a useful member of society and to develop individual abilities.
- to be brought up in a spirit of peace and universal brotherhood.
- to enjoy these rights, regardless of race, color, sex, religion, national or social origin.

Declaration of the Rights of the Child

without plumbing in rural Maine. We discount the slum children who have never slept in a bed of their own or seen a doctor." How aware are we of the needs of the children of our nation? Over 35% of the world's people are children. By the end of this year they are expected to number over one and one-half billion and by the year 2000 to account for ¼ of the world's total population.

Of the approximately 68 million U.S. citizens under 18, more than 17 million live in extreme poverty. Federal Government statistics indicate that 10,000,000 children in the US have never received any medical care and ½ of the nation's children have never seen a dentist. Murder now ranks second to accidental death as a leading killer of older teenagers. Suicides have doubled for boys between the ages of 10 and 14 and tripled for boys ages 15 to 19. More than one in four twelve-to-fourteen-year-old boys are moderate to heavy drinkers. One out of ten teenage girls becomes a mother before she graduates from high school.

This is the world in which we live, but is it the world which we are reaching? Are our churches going to be a "holy huddle" concerned only with reaching the American version of the family: daddy—breadwinner, mommy—housewife, two children (and probably a dog and/or cat)? What about the children of the other 15 out of every 16 families who do not fit that model? Do we have anything to say to them? Have our actions earned us the right to say it?

What should be our response to IYC? In James we are told to show our faith by our action. For some that may mean getting involved on a state or local level in serving on commissions or working for what the Carnegie Council suggests to be the role of government, "... to protect and enlarge people's freedom to make their own choices about their lives ... when a government acts, it should be to strengthen parents' hands and consequently improve their say in raising their offspring." For further details about ways to get involved, contact Barbara Pomeroy, Executive Director of the National Commission on the International Year of the Child, 726 Jackson Place, NW, Room 6001, Washington, DC 20506 (Telephone (202) 456-6672).

As a denomination, we have commissions on radio, stewardship and finance, men's fellowship, peace and social concerns, Christian educational literature, music, and worship, but there is no commission, standing committee, nor board for children or for the family. Are we really more concerned with issues than with people?

Perhaps the greatest contribution of the IYC is a consciousness raising one. How much do we really value the family and children? Brother James tells us if we haven't done anything about our concern, we really don't have a concern.

On a local level the churches could well capitalize on the publicity of IYC and offer community wide seminars

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Religious News

Conscription Issue Accelerates As Congress Tests the Waters

Telephone calls regarding the latest status of Congressional action to reinstate military conscription are increasing at the Mennonite Central Committee Peace Section Washington Office. Pastors, high school principals and youth workers are asking what their congregations should be doing.

"Now is clearly a crucial time to send letters to Senators and Representatives," states Washington Office Director Delton Franz. "The growing number of bills that have been introduced in the House and Senate are, in effect, trial balloons to test public opinion."

The activation of peacetime conscription could be a politically dangerous step for members of Congress. Before any bold steps are taken, representatives will be assessing the mail from their constituents

closely. Letters from draft-age men and women, their parents and other concerned church members could have significant impact in the next weeks, Franz believes.

Three principal legislative approaches are currently being introduced in the Congress:

1. The reactivation of Selective Service registration of draft-age youth is proposed in various measures by Senators Robert Morgan (D-N.C.), Harry E. Byrd (I-Va.), and Sam Nunn (D-Ga.).

2. The reactivation of registration, classification and limited inductions, proposed by Rep. G. V. (Sonny) Montgomery (D-Miss.).

3. The implementation of national service. The National Youth Service Act by Rep. Paul McCloskey, (R-Calif.) would, if enacted require all draft-age youth to choose among four options: (a) two years of military service; (b) six months of active military service and 5½ years of reserve obligation; (c) one year of civilian service; (d) none of the above, in which case youth is placed in a military lottery pool for six years of draft liability.

The MCC Peace Section has opposed universal civilian service on the grounds

that "service" should be voluntary, not compulsory.

The Challenge in China— That One Soul

Speaking at a convention luncheon sponsored by the Evangelical Foreign Missions Association, Dr. Paul E. Freed, President of Trans World Radio, said that while visiting China in December, 1977, he witnessed firsthand the popularity and abundance of radio sets—many with shortwave bands.

"I bought the cheapest set there for a few dollars," Freed said, "and later heard our station from Guam clearly."

Freed said Christian broadcasters should use the teaching of English with Bible stories and the principles of repetition, in addition to carefully produced Chinese programs, to reach the masses of China via radio.

"I believe we have an opportunity to touch them such as we've never had before," he said. "But with the masses in our minds and hearts we must concentrate on that one soul for whom Christ died."

"Indeed, this must be the focal point of all the missionary effort of evangelical Christianity—to reach that one soul."

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MENNONITE AND BRETHERN IN CHRIST BUSINESS AND
PROFESSIONAL PEOPLE With Their SPOUSES
Sponsored by MENNONITE INDUSTRY and BUSINESS
ASSOCIATES (MIBA) in cooperation with Local Leaders and Communities

Monday Evening, April 23, 1979 at 6:30 PM. Dinner Meeting

Willow Valley Restaurant, Lancaster, Pa. US Route 222 south

For Reservations contact: Ura S. Gingerich, 626-8521 (Eve. 859-1232);

John Kennel 354-4211, Ext. 250; Eugene Witmer 299-0931

Tuesday Evening, April 24, 1979 at 6:30 PM. Dinner Meeting

Light House Youth Center, Marion, Pa.

For Reservations contact Representatives in your Congregation, or
Charles E. Martin, 597-3513 (Eve. 597-3668)

Thursday Evening, April 26, 1979 at 6:30 PM. Dinner Meeting

Messiah College, Grantham, Pa.

For Reservations contact: Donald R. Zook, 697-0743

Friday Evening, April 27, 1979 at 6:30 PM. Dinner Meeting

Souderton Area, Place to be announced.

For Reservations Contact: Marvin Anders, 723-9841 (Eve. 723-9514)

PROGRAM

Each session in charge of Contact Person

Theme: "Christian Business and Professional People serve the Church."

1. The Practice of Christian Ethics—H. Ralph Hernley, Scottdale, Pa.
2. An Active Christian Witness—J.J. Hostetler, Goshen, Ind.
3. A Program of Stewardship—Charles H. Hoeflich, Souderton, Pa.
4. Christian Relationships—To be provided.

All meals are modestly priced for registrants.

An offering or registration fee will be arranged for expenses.

Call in your arrangements now—Invite and bring guests.

The Crucial Years

from page six

and workshops related to various areas of child and family life such as discipline, nutrition, teaching values in the home, etc.

On a personal level, parents might decide to commit themselves to one night a week in which the family does things together. What about a group of parents meeting to share ideas in making family devotions meaningful? Or perhaps parents of teenagers forming support groups for each other? Or Sunday School teachers encouraging children to establish pen pal relationships with children in other parts of the world? Or being a "foreign missionary" by adopting a foreign student as part of your family? Or, how about . . . you go on from there.

I believe everyone reading this article in some way touches the lives of many children and families. Remember, "Inasmuch as you have done it unto one of the least of these, you have done it unto me." Let's make this International Year of the Child one which counts for Christ and his kingdom.

Enrique and Teresa Palacios were the official representatives of the Brethren in Christ Church in Nicaragua to the 200th Anniversary General Conference. Bert Sider, Superintendent of the Nicaragua work, served as their host, guide, and interpreter during their visit.

Bert Sider

At times being an interpreter isn't all that exciting, especially when it appeared that the only question that occurred to many of those who wanted to chat with Enrique and Teresa was "Well, how do you like our country?" Within the first few days I had heard the question so often that I was tempted to answer it without passing it on to them in Spanish. Both Enrique and Teresa were usually very polite as they expressed their marvel at the beautiful north but several times even they succumbed to the temptation and told me to "just tell them the usual."

Now, after several months, Enrique and Teresa basically remain with one firm impression with regards to their North American tour—the unlimited material riches of the entire "north country" and of the Brethren in Christ. To be truthful, I sometimes get as tired of Enrique talking about our wealth as I was with those who asked him how he was enjoying the north. Just once I wish he would mention that they felt that we are a very spiritual brotherhood or would refer to one of our other attributes.

That's really quite difficult however. Everything they did, everywhere they went, all that was said and done served to concrete more and more firmly the impression. Even the gifts that were given, a fact that overwhelmed them with appreciation as they understood that they came from very loving and generous hearts, enforced even more the idea. As Teresa once said in her shy way "we could never offer gifts like these to someone who visits Nicaragua, only rich people can do that." (It was interesting to note that they only turned down one gift. One day as Rev. Walter Kelly watched aghast as Enrique shaved with a naked double edged Gillette blade he told me to buy him a razor. Enrique wouldn't

take it however. He didn't need it, he doesn't know how to use one, and he was afraid that he might cut himself!)

Many have accused us Americans of being rich so I was prepared for that but it was depressing, in many ways, as I traveled continuously for two weeks with our Nicaraguan guests and listened to their relentless comments on our opulence. It wasn't that they meant to be searing in their criticisms, it was just that they often thought out loud and their thoughts were at times quite inconvenient. Even the most abject poverty among the brotherhood in America left them convinced that there is no such thing as "the simple life" among Americans and Canadians.

As we arrived in the Harrisburg area I felt that I should prepare them somewhat for several forthcoming events. After the cultural shock of visiting in average Brethren in Christ homes I thought that it was going to be good to take them to a poorer area where we'd be visiting mutual friends. I explained that this was in an older section of the city; that many houses were in bad repair; and that some Brethren in Christ are buying in these areas in a stand against modernization. I'm not sure what reaction I expected, but because it seemed to me to be one of the poorer houses in the brotherhood I wanted them to be prepared. I really should have saved my breath. Though it was a somewhat run-down duplex, in a poorer section of the city, to them it still seemed like a palace compared to their very humble dwelling back in Nicaragua.

So then, with little criticism intended, how was I to explain Messiah College. I decided not to try because, for someone fresh from Nicaragua where six months of the year we slide around in mud and the other half we

choke on dust and high winds, the thoroughly manicured rolling green campus with its beautiful architecture seemed like a setting straight from a fairy tale. It was breathtaking for their unaccustomed eyes. As we spent time on campus and they toured the gorgeous gymnasium, visited the spacious up-to-date classrooms, slept in high-class luxury on dorm, dined at the sumptuous smorgasbord served three times a day plus coffee breaks, they began arriving at even more definite conclusions concerning our brotherhood.

We also visited a few churches. The stories Enrique tells about our North American churches make him sound very untruthful in our judgment, but possibly not in his. For example, he tells the story about his dear co-worker Walter Kelly's church and its 600 members. Walter probably told him that the chapel fills up on Sunday which translated by Walter means about 90-100 persons. Enrique undoubtedly looked at the size of the edifice, compared it to his church plant which is quite a bit smaller with a capacity of 300 when squeezed in for a special occasion. If Enrique can get 300 into his chapel Walter could easily put 600 in the sanctuary at Welland.

There were always those who, during and after the visit, took me aside desiring to really know what they thought. Some even implied that it possibly was unfortunate or unwise to expose them to our American way of life. "Not that we have anything to hide. They probably just wouldn't understand." Indeed! They undoubtedly don't. But then again, maybe they do. Probably their interpretation isn't the same as ours however, which would make us think that they really don't understand.

Well, to be honest, I couldn't escape

Will H

Evangelical Visitor



Brethren in Christ

M I S S I O N S

The Missions Committee

New Link between
the Congregation
And Missionary Partners
across the World

(see suggestions inside)

JOHN YEATTS says: (*)

"The Great Commission has specific implications for three important tasks of today's church—Evangelism, Church Growth, and Christian Education."

HARVEY SIDER says: (**)

"... it is imperative that we remember that the ministering church is the one in which every person within the whole body cares for and shares with the other (Acts 2:41-47, Ephesians 4, I Corinthians 12)

(*)—Source—John's message to the Pacific Regional Conference at Upland, California, March 3, 1979

(**)—Source—Excerpt from Harvey's March 1979 CANADATA, 2nd paragraph, page 1

Second
Quarter
1979

Suggestions for a

CONGREGATIONAL MISSIONS COMMITTEE

WHAT is it?

A working committee of three to seven persons, who coordinate the promotion of missions in the congregation.

WHY have one?

To help *inform, increase* the awareness of, and *enlarge* the vision and response of the members to active participation in the world-wide ministries of the church.

WHO should be on it?

The Missions Committee should include a representative(s) of the Missions Prayer Fellowship Committee, the Pastor, and person(s) with gifts in *communication* and concern for faithfulness to the task of world evangelization.

HOW should it function?

- It should choose one of its members to be its *liaison* with the Missions Office (Etown or Stevensville) for obtaining up-to-date information and promotional materials.
- It may organize direct *correspondence* with individual missionaries.
- It will plan *programs, displays, and study activities*, to enlarge the vision of each member of the congregation.

WHAT is its goal?

- To help each individual in the congregation to grow in personal *response* to the Great Commission assignment.
- To lead every person within the whole body into caring-sharing *participation* in missions ministry at the local level, and in *support* of the world-wide mission of the church.

BOARD FOR MISSIONS OFFICES:

48½ S. Market St. (Box 149)
Elizabethtown, PA 17022
(717) 367-7045

2519 Stevensville Road
Stevensville, ONT, Canada L0S 1S0
(416) 382-3144

Brethren in Christ Missions Directory

Second Quarter 1979

MISSIONS - OVERSEAS

Rhodesia

Bishop's Office: P. O. Box 711, Bulawayo, Rhodesia, Africa

P. M. Kumalo, Bishop

Nancy Kreider, *Dorchester House, 102 Jameson St., Bulawayo, Rhodesia, Africa*

Matopo Book Centre: P. O. Box 554, Bulawayo, Rhodesia, Africa

Elwyn and Meredyth Hock

Stations with no currently assigned personnel:

Matopo Mission
Mtshabezi Mission
Phumula Mission
Wanezi Mission

Zambia

Bishop's Residence and Office: P. O. Box 115, Choma, Zambia, Africa

William Silungwe, Bishop

Mary Olive Lady

Field Secretary: P.O. Box 2733, Choma, Zambia, Africa

Ira and Miriam Stern

Choma Bookroom: P. O. Box 198, Choma, Zambia, Africa

Choma Secondary School: P. O. Box 92, Choma, Zambia, Africa

Eunice Bert (on leave—U.S.A.)

Dennis Myers (on leave—U.S.A.)

Rachel Melhorn

David Livingstone Teacher Training College: Private Bag 1, Livingstone, Zambia, Africa

Lois Jean Sider

Financial Secretary: P. O. Box 83, Choma, Zambia, Africa

Abram Bert

Macha Mission: Private Bag 11xc, Choma, Zambia, Africa

Levi and Sandra Brubaker

Macha Mission Hospital: P. O. Box 340, Choma, Zambia, Africa

Samuel and Erma Jean Bert

Mary Biser

Mary Bricker

Rachel Copenhaver

Marilyn Ebersole

Shirley Heisey

John Kreider

Barbara Peterson

Kathleen Rixon

Macha Secondary School: Private Bag 15xc, Choma, Zambia, Africa

Nathan and Catherine Bert

Robert and Gail Brubaker

Edith Miller

Nahumba Mission: P. O. Box 173, Choma, Zambia, Africa

P. O. Box 2733, Lusaka, Zambia, Africa,
Chester and Mildred Sollenberger

Sikalongo Bible Institute: P.O. Box 131, Choma, Zambia, Africa

Fannie Longenecker

David and Janet Kipe

Marshall and Eleanor Poe

Sikalongo Mission Hospital: P. O. Box 131, Choma, Zambia, Africa

Mary Heisey

India

Stations with no currently assigned personnel:

Banmankhi Mission
Madhipura Mission
Purnea Mission

Other Ministries—India:

FEBA: 16 Boulevard Road, Delhi 110054, India

Allen and Leoda Buckwalter

TWR: M-96 Greater Kailash—I, New Delhi 110048, India

William and Mary Hoke

12/A Underhill Lane, Delhi, India 110-054
Joseph and Marietta Smith

Japan

Superintendent's Residence: 309-15, 4 Chome, Hana-Koganei, Kodaira, Tokyo, Japan 187

John and Lucille Graybill

Miriam Bowers

Jay Smith

Nicaragua

Apartado 1044, Managua, Nicaragua, C.A.

Bert and Marian Sider

Apartado A257, Managua, Nicaragua, C.A.

Charles and Cara Musser

London

Special Research Mission: c/o Howard Hall, Send The Light, 9 London Rd., Bromley, Kent BR1 1BY, England

Kenneth B. Hoover

MISSIONARIES ON FURLOUGH

Elwyn and Meredyth Hock, c/o R.E. Hoke, R.D. 2, Avilla, IN 46710

Robert and Carolyn Mann, Box 50, Grantham, PA 17027

Jacob and Nancy Shenk, Rt. 2, Box 612, Mount Joy, PA 17552

Lois Jean Sider, R. D. 1, Wellandport, Ontario, Canada L0R 2J0

Ira and Miriam Stern, c/o Alden Long, Messiah College, Grantham, PA 17027 (until late April)

Marlin and Ruth Zook, 306 N. Hartman St., Nappanee, IN 46550

SELF-SUPPORTING MISSIONARY ASSOCIATES

Oren and Naomi Hofstetter, R.D. 3, Box 184, Farmington, NM 87401

Lee and Lois Isaacs, Macha Mission Hospital, P. O. Box 340, Choma, Zambia, Africa

Roy and Esther Mann, 32 Dorchester House, Jameson St., Bulawayo, Rhodesia, Africa

Dorothy Martin, 14 Dorchester House, Jameson St., Bulawayo, Rhodesia, Africa

Richard and Deborah Sisco, 163 Academy St., Wilkes-Barre, PA 18702

Carroll and Esther Stottlemeyer, c/o Verle Brubaker,

3840 W. 14th St., Des Moines, IA 50313

Richard and Kathleen Stuebing, Private Bag RW 13X, Lusaka, Zambia, Africa

MISSIONS - NORTH AMERICA

Canada

Montreal Lake Children's Home

Timber Bay, Sask. S0J 2T0

Raymond and Sandra Sider

George and Marlene Comfort

Agnes Epp

Ann Epp

Linda Epp

Ruth Jones

Joseph and Karen McNaughton

Paul Moore

Barbara Musser

Robert and Debbie Nigh

Trudy Quiring

Valerie Warriner

Deborah Welch

United States

Bronx (Fellowship Chapel)

246 E. Tremont Ave., Bronx, N. Y. 10457

Ray and Miriam Heisey

Daniel Farina

Sharon Cripe

Janet Hykes

Beverly Myers

Kenneth Roberts

Spring Lake Retreat

R. R. 1, Box 361, Wurtsboro, N. Y. 12790

Roy and Alva Newcomer

Joseph Hyatt

New Mexico (Navajo Mission)

Star Route, 4, Box 6000

Bloomfield, N. M. 87413

Marion and Rachel Heisey

Ernestine Chavez

Julia Chavez

Richard and Sara Engle

Philip Frey

Rose Hamilton

Warren and Connie Hoffman

Jeffrey and Elizabeth Hollenbach

Anna Marie Hoover

Jill Kreider

Edith Merkey

June Musser

Janet E. Oberholtzer (on leave)

Donald and Marion Sider (on leave)

Loran Smucker

Benjamin and Eunice Stoner

Mark Wideman

Marilyn Wingert

John Peter Yazzie

Pharr, Texas (Palm Valley)

Brethren in Christ Ministries)

Box 150, Pharr, Texas 78577

LeRoy Eberly, Team Leader

San Francisco (Life Line Chapel)

422 Guerrero St., San Francisco, Calif. 94110

Paul and Evelyn Hill, Supt.

Elaine Bender

Susan Helfrick

William M. Hench, Jr.

Diana Keefer

Laura Peoples

Carlos and Ruth Rosado

Neil Stern

Timothy Swartz

San Francisco (Life Line Mission)

917 Folsom St., San Francisco, Calif. 94107

Murlyn and Janice Enlow

Russell Enlow

David and Margaret Croxford

MISSION CHURCHES

Canada

Paddockwood (North Star Mission)

Rev. Howard Rensberry

(Timber Bay, Sask., Canada S0J 2T0)

United States

Blandburg

Blandburg, Pa. 16619

Rev. Richard Lehman

(P. O. Box 55, Blandburg)

Brooklyn

225 Sterling St., Brooklyn, N. Y. 11225

Rev. Grafton Forbes

Callaway (Adney Gap)

Callaway, Va. 24067

Rev. Gene Craighead (R. 1, Box 48)

Columbia (Beulah Chapel)

Columbia, Ky. 42728

Rev. Robert Shanklin

(Box 393A, Sano Rt., Columbia, Ky. 42728)

Columbia (Bloomington)

Columbia, Ky. 42728

Columbia (Millerfields)

Columbia, Ky. 42728

Rev. Edgar Giles

(R. 3, Columbia, KY 42728)

Dayton

831 Herman Ave., Dayton, Ohio 45404

Rev. John Pawelski (835 Herman Ave.)

DeRossett

R. 7, Sparta, Tenn. 38583

Rev. Harold Paulus

(R. 9, Box 218)

Hillman (Maple Grove)

Hillman, Michigan 49746

Rev. Levi Troyer

(Box 354, Mich. 48647)

Hunlock Creek

Hunlock Creek, Pa. 18621

Rev. Ross Morningstar

(R. 3, Berwick, Pa. 18603)

Knifley (Knifley Chapel)

Knifley, Ky. 42753

Rev. Gaylerd Miller (R. D. 1)

Llewellyn

Llewellyn, Pa. 17944

Rev. William Fetrow (Box 117)

Salem (Labish Community Church)

4522 Scott Ave., N.E., Salem, Ore. 97303

Rev. Glenn Ginder (4188 Ward Dr.)

EXTENSION CHURCHES**Canada****Kirkland Lake**

Rev. Amos H. Buckwalter

(11 Hillcrest Dr., Kirkland Lake, Ontario

P2N 3M6)

Meadowvale

Rev. Gerald Tyrrell

(Box 528, Streetsville Postal Station,

Mississauga, Ontario L5M 2C1)

Prince Albert (Community Brethren in Christ Church)

Rev. Herb Anderson

(101-3350B 4th Ave. W. Prince Albert, Sask. S6V 6J8)

United States**Baltimore (Marlyn Avenue)**

611 S. Marlyn Ave., Baltimore, Md.

Rev. Marvin Keller

(925 Homberg Ave., 21221)

Campbellsville

Campbellsville, Ky. 42718

Rev. Earl Hess

(102 Hord St.)

Cincinnati (Western Hills Church)

2815 Robert Ave., Cincinnati, Ohio 45211

Rev. Dale Allison

(P. O. Box 11241)

Clearwater

Rev. Elam Dohner, (2153 Dell Ave.,

Clearwater, Fla. 33515)

Des Moines (Oak Park)

Rev. Verle Brubaker (3840 W. 14th St.,

Des Moines, Iowa 50313)

Dublin (Highland Park)

Dublin, Va.

Rev. Orvin White

(32 Dalton Dr., Dublin, Va. 24084)

Hanover (Conewago)

301 Maple Avenue, Hanover, Pa. 17331

Rev. Kenneth Reid (212 Krug Ave.)

Massillon (Amherst)

8650 Beatty St., N. W., Massillon, Ohio

Rev. Atlee Hershberger

(852 Amherst, N.E., 44646)

McMinnville (Rolling Acres Community Church)

McMinnville, Tenn. 37110

Rev. Rodger L. McCann (401 Pace St.)

Moreno

Moreno, Calif. 92360

Rev. Ric Feeney

(13831 Redlands Blvd.)

Orlando

745 Holden Ave., Orlando, Fla. 32809

Rev. Larry Steffee (741 Holden Ave.)

Phoneton

Phoneton, Ohio 45355

Rev. David Buckwalter (Box 95)

Portland (New Life)

12650 S.W. Brockman Rd., Beaverton,

OR 97005

Rev. John Fries

(9764 S. W. Appaloosa Pl.)

Smithville (Pomeroy Chapel)

Smithville, Tenn. 37166

Rev. Irving Parker

(R.D. 3, Box 262)

South Hagerstown (Van Lear)

4 Van Lear Dr., Williamsport, MD 21795

Rev. Clarence Brubaker (2713 Buford Dr.)

Sunnymead (Open Bible Community Church)

Heacock & Meyers, Sunnymead, CA 92388

Rev. Kevin Longenecker (12880 Heacock)

Waukena

Rev. Jack Finley (P.O. Box 82, Waukena,

CA 93282)

Wichita

Rev. Charles Norman (336 Turquoise

Lane, Wichita, KS 67209)

URBAN MINISTRIES

Personnel serving in urban North America, having an administrative relationship with the Office of Urban Ministries.

Dwain Harwick*, Christian Stronghold Missionary Society, 658 N. 52nd St., Philadelphia, PA 19131

John and Velorous Shearer, 56 Edison St.,

Wilkes-Barre, PA 18702

CHRISTIAN SERVICE MINISTRIES**Special Ministry to Local Churches**

Kenneth B. Hoover, Messiah College,

Grantham, PA 17027, Phone: (717) 766-

3725 (June only)

Brethren in Christ Missions Office

P. O. Box 149, Elizabethtown, PA 17022

Carla Dahlstrom

Serving Under Assignment of MCC

Martha E. Byers, 36 Green St., Lancaster,

PA 17604

Jan Harmon, 1743 Kilbourne Place, NW,

Washington, D.C. 20010

Jay and Lucille Kopp, Mennonite Central

Committee, P. O. Box 329, Mbabane,

Swaziland

Curtis and Violet Nissly, Box CH-99, Lusaka,

Zambia

Lawrence and Shirlee Yoder, MCC, Jalan

Penjawi 48, Pati, Central Java, Indonesia

**BRETHREN IN CHRIST
PERSONNEL SERVING UNDER
OTHER ORGANIZATIONS**

Jean Barker, Fuller Theological Seminary,

135 N. Oakland Ave., Pasadena, CA

91101 (*Mennonite Board of Missions*)

David and Florence Carlson, P. O. Box 141

Monte Carlo, Monaco (*Trans World*

Radio)

Charles and Barbara Dederick, 831 E. Third

St., Williamsport, Pa. 17701 (*American*

Rescue Workers Mission)

Premnath S. Dick, 2050 Second Ave., New

York, N. Y. 10029 (*East Harlem Interfaith*)

Ethel Doner, Port-de-Paix, Haiti, West Indies

(*Unevangelized Fields Mission*)

Anna R. Engle, 10 Devenish Court, Devenish

St., Sunnyside, Pretoria, 0002 South

Africa (*Sponsored by The Evangelical*

Alliance Mission)

Leslie Engle, Out-Spokin, Box 370, Elkhart,

IN 46515 (*Mennonite Board of Missions*)

Kim Fox, MDS Unit, P.O. Box 1, Dun-

low, WV 25511 (*Mennonite Disaster*

Service)

Bob and Carol Geiger, CASA AGAPE,

San Martin, Metz, Colombia, South

America (*Redland Valley Church*)

Joe and Elaine Haines, Edinburgh Mission

Medical Hospital, P. O. Box 11, Nazareth,

Israel. (*Mennonite Board of Missions*)

Howard and Margaret Hall, 13-A London

Road, Bromley, Kent, England (*Operation*

Mobilization)

Beverly Johnson, Spanish Language

Institute, Apartado 10240, San Jose, Costa

Rica, CA (*Bible Club Movement, Inc.*)

Emerson and Ruth Lesher, Fuller Theo-

logical Seminary, 135 N. Oakland Ave.,

Box 478, Pasadena, CA 91101

Gulabi McCarty, 1 Wheeler Rd., Bangalore

560005, India (*Youth for Christ*)

Thomas Pasquarello, 2940A Lisburn Rd.,

Mechanicsburg, PA 17055 (*Inter-Varsity*

Christian Fellowship)

Lois Raser, Apdo. 190, Jerez, Zacatecas,

Mexico (*Christian Children's Fund*)

Donald and Mildred Ressler, (*Central*

Alaskan Missions, Inc.) Glennallen,

Alaska 99588

W. Edward and Martha Rickman, 1609

Chapel Pike, Marion, IN 46952 (*World*

Gospel Mission)

Harriet Trautwein, APO 24, San Juanito,

Chihuahua, Mexico (*Mexican Evan-*

gelistic Mission)

Rhoda Winger, A.C.P.O., Box 51, Quezon

City, Philippines 3001 (Campus Crusade

for Christ)

Carl and Marilyn Wolgemuth, 538 Pebble

Rd., Duncanville, Texas 75116 (*Wycliffe*

Bible Translators)

**VOLUNTARY SERVICE
PERSONNEL SERVING IN
BRETHREN IN CHRIST
INSTITUTIONS**

Brethren in Christ Offices

P. O. Box 1136, Upland, CA 91786

Karen Myers

Messiah Village

100 Mt. Allen Dr., Mechanicsburg, PA

17055

Shari Sides

Mile High Pines Camp

Angelus Oaks, Calif. 92305

Ray and Mary Bailey

Bruce Rissinger

Daryl Stump

Upland Manor

1125 W. Arrow Hwy., Upland, CA 91786

GiGi Boyer

Leroy and Inez Helmuth

Heaven Be This Nice?

knowing at least partially what they felt, thought, and talked about. It came out very clearly on several occasions but it was best expressed and illustrated while we visited together in one lovely home. Looking around in awe at the beauty and modern luxuries Enrique said "Bert, do you suppose that heaven will be THIS nice?" After a period of silence he answered somewhat unconvincingly "Yes, I SUPPOSE that it will be." I had never thought about heaven in those particular terms of reference, but placing myself in his experience I could see that it was a very good question.

One day however as the awe of luxury continued to break on the shores of their simplistic faith and life a brother mentioned that God has given us our expensive homes, cars, educations, and churches because of our faith and obedience. I'm not sure what type of response was expected but I'm sure that Enrique could hardly believe what I was translating to him. He just looked at me and simply stated "si, como no" (Yes, of course). The person who had offered this information understood that Enrique was in complete agreement with him. Personally I would have liked to have been able to read Enrique's mind. Possibly he was thinking of those from our church in Nicaragua who have gone to start churches in various parts of the Republic, doing so with only one change of clothes, shoes with gaping holes, and going for days at a time without food. These, too, are faithful and obedient. Maybe his mind recalled the teaching of that ideology which holds that the plundering of his country is so that North Americans and Europeans can maintain their present level of wealth. Possibly he even had a few theological questions racing

through his mind. One thing was obvious however, in no way did he think that our wealth was because of our faith and even less due to our obedience.

Now that we have returned I've been interested in seeing just how the trip has affected the Palacios. Basically, I can say that it hasn't. At the same moment I must contend with a few ideas that Enrique has picked up from somewhere. You see, I used to be able to tell him that the brotherhood couldn't afford certain programs. Those days are over.

Living in Nicaragua is often difficult, especially as we become intimate friends with our brethren and learn more deeply of their sufferings, needs and their dreams of accomplishing and having something in life. As a family, we struggle against the pressures of our materialistic society. It is a difficult battle, sinister and subtle in all of its multifarious aspects. If we diligently practice a truly simple life we find it to be an overpowering daily fight against an onsurging relentless enemy. It calls for a daily testing of our values and purchases because we have grown to be a generation of compulsive buyers.

So some struggle alone fighting this particular fight. Those who do, contemplate the seeming indifference of those who ignore the obvious tragedy of affluence. None of us come close to winning however. Even the most radical see no advantage in selling all to give to the poor. We'd keep either our stereo, or our car, or the house, or at the deepest extreme we'd at least hang onto our expensive education giving us the definite measure needed to bounce back.

We are in too many ways victims of the circumstances of our society. If this were not enough we're so deeply

entrenched in some of them, like our educations, that it's impossible to separate ourselves from them. The best we can do is to strive toward a materially restricted life denying ourselves countless luxuries we could easily afford. With the gains of this self imposition we can use our unlimited resources to help those in Jerusalem.

Helping in the true Christian and American way that has overwhelmed the entire world. Helping until it hurts. Helping in the loving, generous way the Lord has shown us. Helping as we are in Nicaragua at this moment—succouring families from the church that have lost employment due to the present civil unrest. This is the fruit that we shall be known by. This is the example that has deeply moved the church here as we are the only denomination that is helping amidst such deep suffering. With our Brethren in Christ feeling of brotherhood we have to conclude that we owe it to them but even more we owe it to our Lord. He gave everything for us so that we can give to the uttermost.

As I conclude and contemplate the entire theme of a materially restricted life and my profound belief that we should all, as dedicated Christians, be devoted to this struggle I fear we'll never come even close to this objective as a church. So, I pray that the Lord will guide those of us who have entered the battle to encourage the others; but at the same moment ask God that he will guard us from becoming Christians who, upon entering the temple, will pray, saying "I thank you Lord that I live a materially restricted life and follow your commands. I thank you Lord that I am not like other men who . . ."

Gospel Tide Hour—Africa & Asia

Over Africa, India, and North America, the air waves are being filled with the message and music of the Gospel Tide Hour. Twenty stations in the United States, one station in Canada, one in Puerto Rico, one in Swaziland, Africa, and one in Sri Lanka (reaching India) all beam out this weekly half-hour message. In Sri Lanka and Swaziland the message goes out twice weekly.

God has had His hand of blessing on the work and thousands have written to us from the countries in the southern part of Africa asking for prayer or requesting literature or

counseling. At last report, Mary Hoke, our correspondent for the Hindi Broadcast over Sri Lanka, had 500 letters on her desk to be answered. We are happy that our desire to be on a Canadian station has been realized and in February we went on the Oakville, Ontario station. Formerly our Canadian listeners were served only from a Buffalo station.

Rev. Charlie Byers now represents the Gospel Tide Hour in meetings across the brotherhood.

We invite your prayers and support for the ever-enlarging ministry and budget of the Gospel Tide Hour.

Radio Commission's Commission

At the 1964 General Conference of the Brethren in Christ Church a recommendation was approved that the Gospel Tide Hour be the official broadcast of the denomination and an additional recommendation was approved that the Radio Commission work with the Gospel Tide Hour in making this broadcast available to the church across the nation.

The Radio Commission meeting in Canada in 1978 recognized a failure to comply fully with the action and went on record as favoring a renewed effort in working with the Gospel Tide Hour to make this broadcast available to all of our brotherhood in North America.

The Canadian church has responded

and is giving support that the Gospel Tide Hour might be heard in Canada. Many areas of the Central, Midwest and Pacific Conferences are still not able to hear the official broadcast of our church.

We solicit your prayers and support for the Gospel Tide Hour and the Radio Commission as they work to fulfill the commission from the Lord and from the church to reach our brotherhood with this broadcast.

For information on getting the broadcast in your area, write directly to the Gospel Tide Hour; P.O. Box 151, Chambersburg, PA 17201 or P.O. Box 126, Station 0, Toronto, Ontario, Canada M4A 2M8.

Church News

from page two

sored by the **Cedar Grove** congregation on Saturday evening, March 24. • Paul Unruh was the guest speaker at a Sweetheart Banquet sponsored by the **Fairview** (Waynesboro, Pa.) congregation, on February 22.

Bishop Don Shafer will be the guest minister for Holy Week Services at the **Five Forks** congregation, April 12. • A group of students from **Messiah College** used the spring vacation to work with the **Elam Dohners** in their church planting project in Clearwater, Florida. Leaders of the group were **Ralph** and **Linda Price** of the **Grantham** congregation. The **Grantham** congregation sponsored an evening, entitled "Peace—in Search of Makers" on Friday evening, March 2. • **Sharon Weisser**, former missionary to Rhodesia, was a recent missionary speaker at the **Green Springs** Church. • Home Bible Studies, meeting the first Thursday evening of the month, have been started by the **Hollowell** congregation. • The film, "Corrie: The Lives She's Touched" was seen by the **Martinsburg**

congregation at a showing on Sunday evening, February 4.

The **Mechanicsburg** congregation observed a Sweetheart Banquet on February 17 which 64 couples attended. **Walter Winger** was the guest speaker. Honored sweethearts for the evening were **Mr. and Mrs. Amos Dick**. • **Mr. and Mrs. David Musser** recently did a presentation to the **Messiah Village** Prayer Fellowship concerning their recent trip to Nicaragua. Their son, Charles and daughter-in-law, Cara, and family are missionaries under the Brethren in Christ Board in Nicaragua. • The **New Guilford** congregation conducted a missions emphasis weekend the last weekend in January. The emphasis included presentations by **Ira and Miriam Stern** as well as the presentation of the play, "For Great Is Your Reward." This play which was also presented at the time of the General Conference was written by a member of the New Guilford congregation, **Doreen Rice**. Mrs. Rice is a niece of Miriam Stern. • The **Paramount** congregation has

Service Opportunity

There is an opportunity for a person of retirement age with a background in business or accounting to serve an agency of the church.

Send resume of training and experience to:

Ray Musser, Executive Director
Jacob Engle Foundation
P.O. Box 1136
Upland, CA 91786
Phone: 714-986-1741

gone to two worship services on Sunday morning. The one service is beginning at 9:15, the other service at 10:30.

Atlantic

The Christ's Crusaders of the **Cross Roads** congregation joined with the youth of the **Carlisle** Church in a night of activity, including bowling, followed by a breakfast together at the Cross Roads Church. • The women of the **Elizabethtown** congregation enjoyed a trip to Philadelphia on Saturday, March 24 to attend the Philadelphia Flower Show. • Eighteen persons participated in the baptismal service at the **Elizabethtown** Church on Sunday evening, February 22. • A Gospel team from **Messiah College** shared in the Sunday morning service of the **Clearwater, FL.** Brethren in Christ Church on Sunday morning, March 11. Sharing also in the service was Sam Stern, director of Hebrew Witness and a former orthodox rabbi.

Luke Keefer, Jr., Messiah College, will be the guest speaker at Holy Week Services at the **Hummelstown** Brethren in Christ Church. • **Donald Jacobs, Director of Overseas Missions, Mennonite Mission Board, Salunga, Pa.**, was the guest at the **Lancaster** Brethren in Christ Church on Sunday morning, Feb. 18. Special services were held March 18-21 with Dr. Dan Yutzy, Dean of Taylor University, as guest speaker. • **George Kimber**, Assistant Professor in Biblical Literature, **Messiah College**, was the guest speaker at a Bible Conference at the **Manheim** congregation on Sunday, March 25.

The Sunday evening service, February 18, at the **Manor** Church had an emphasis upon divine healing with Pastor **John Hawbaker** preaching the message and **Robert Mylin**, a member of the Pequea congregation, bearing testimony to God's healing touch in his life. • **Phyllis Engle**, recently returned from service in Rhodesia, was guest speaker at the Sunday evening service at the **Maytown** Church on March 11. • Revival services, sponsored by the **Mt. Pleasant** congregation, April 1-8, had as evangelist, **John Hawbaker**, pastor of the Manor Church. • The **Palmyra** Church sponsored an all-church banquet on March 17 at which time Jim Johnson from the Philhaven Hospital spoke on the subject, "Communications in the Family."

Dale Allison, pastor of the Western Hills congregation, Cincinnati, Ohio, was the guest minister at the **Shenks** Union Church near

Elizabethtown, Pa., on Sunday, February 22. • A Christian Education Workshop was sponsored by the **Skyline View Brethren in Christ Church** on Sunday afternoon and evening, February 25. • **Carl Keefer**, Denominational Director of Stewardship, was guest minister of the **Souder-ton Church** for Sunday morning and evening, January 25. • **Nancy Heisey** spoke to the Speedwell Heights congregation on Sunday evening, February 11, on her experiences of voluntary service and her service with the MCC staff, Akron, Pa. • The **Stowe** congregation has been engaged in an intensive congregational goal discovery plan as part of their 1978 church program evaluation and outreach.

Canadian

The Youth Rally sponsored by the **Bertie** congregation, had as its guest minister, **Jimmy DiRaddo**, Sunday, March 18. • The film, "T.V. and Thee" was viewed and then discussed at the evening fellowship of the **Bridlewood** congregation Sunday evening, February 18. • **Dale and Ann Shaw**, pastor and wife of the New Life congregation, Collingwood, were resource persons for the **Houghton** congregation at an evening fellowship on Friday, March 2 in which they worked with the topic, "Discovering My Gifts and Abilities." • A congregational dinner entitled, "Faith Dinner" was held by the **Massey Place** congregation on Friday evening, April 6. At this meeting there was the unveiling of the new church facility which the congregation is planning to build. • **Pete and Miriam Stern** on furlough from mission service in Zambia, were guests at an international pot luck supper, Friday evening, March 2, planned by the new **Meadowdale Brethren in Christ Church** which is being planted in the western metropolitan area of Toronto.

Winnie Swalm, a member of the New Life Brethren in Christ Church, Collingwood, has accepted assignment as Christian Education Director for the Canadian Conference. • The Men's Fellowship of the **Port Colborne** congregation heard **Gordon Hicks**, a businessman from Welland, Ontario, share his Christian testimony at a meeting on February 22. • **James Sider**, former pastor within the Canadian Conference has been appointed Visitation Pastor for the **Rosebank** congregation, with special assignment for visiting of new members and other members of the congregation. • **Roger Charman** who has been serving as the Assistant Pastor of the Wainfleet congregation has accepted a call to become pastor of the **Puslinch Brethren in Christ Church** near Kitchener, Ontario.

Central

The Bishop of the Central Conference, David Climenhaga, announced the acceptance of **Bedsaul Agee** for another term of service with the **Bethel Brethren in Christ** near Merrill, Michigan. • **Wilbur Benner**, pastor of the Antrim congregation will be the evangelist at a series of meetings at the **Beulah Chapel** near Springfield, Ohio, April 27. • Former Bishop, **C. B. Byers** will be the speaker at the special Holy Week services at the **Christian Union Church**, April 11. • **Ken Gibson**, pastor of the Beulah Chapel congregation, conducted a concentrated study on Biblical fasting at the **Highland Church** on Sunday, March 11. • The **Mooretown** congregation and the **Leonard**

congregation joined in a Family Life Seminar on March 17, with **Paul Unruh** as the resource person.

Glen and Ilona Hensel, pastor and wife of the Pleasant Hill congregation have accepted a call to the **DeRossett** congregation in Tennessee. • The Annual Ladies' Retreat for the Northern Ohio Brethren in Christ churches was held at the **Sippo Church** on Saturday, March 17. **Mrs. Jan Ream**, Clinical Psychologist and a member of the Church of the Nazarene, was the guest speaker. • **Paul and Heidi Smucker**, pastoral couple of the **Valley Chapel** congregation have accepted the invitation of the congregation to extend their pastoral term of service with the Brethren in Christ Church.

Midwest

Louis Cober, pastor of the Highland congregation, near West Milton, Ohio, was the evangelist for a series of meetings for the **Bethany** congregation near Thomas, Oklahoma, February 5-11. • As a part of Youth Day observance at the **Dallas Center** congregation, a World Dinner was served to which people were invited and also assigned numbers. Numbers assigned were 1, 2, and 3. Those who received number 1 were served beans. Those who received number 2 were served rice, and those who received number 3 were given a hearty meal. • A service of dedication for new furnishing for the sanctuary was observed by the **Rosebank** congregation on Sunday, February 25. Bishop Don Shafer was present for the dedication service. • The three Brethren in Christ congregations in Kansas cooperated in a world day of prayer in the **Abilene Church** on Friday evening, March 2.

Pacific

At the annual business meeting held on Sunday evening February 4, the **Alta Loma** congregation decided to move ahead with the building of a church facility. The initial phase of construction will be a multi-purpose building. • Youth from the **Labish** congregation spent a weekend with the youth of the **Redwood Country Church** as a part of an exchange program.

Births

Barr: Stephanie Dawn, born February 1, to Keith and Charlene Barr, Grantham congregation, Pa.

Beinhower: David Lee, born January 25, to Ken and Elaine Beinhower, Fairview congregation, Pa.

Berger: Heather Marie, born January 27, to Bill and Emma Berger, Hollowell congregation, Pa.

Berger: Jennifer Ann, born February 25, to Denny and Kathy Berger, Hollowell congregation, Pa.

Bok: Darren Eugene, born March 2, to Dennis and Colleen Bok, Fairview congregation, Oh.

Byers: Kevin Ray, born January 1, to Nelson and Shirley (Denlinger) Byers, Mt. Rock congregation, Pa.

Dourte: Joshua David, born February 23, to Ray and Faith Dourte, Grantham congregation, Pa.

Knepper: Brooke Renee, born March 15, to Dennis and Linda (Hostetler) Knepper, New Guilford congregation, Pa.

Knepper: Philip Joseph, born March 3, to Darrel and Peggy (Stoner) Knepper, New Guilford congregation, Pa.

Kurtz: Melissa Marie, born February 15, to Mr. and Mrs. Richard Kurtz, Roseglen congregation, Pa.

Lehman: Shane Dean, born March 1, to Dean and Sammi (Failor) Lehman, Mechanicsburg congregation, Pa.

Musser: Kara Marie, born February 14, to Laverne and Diane (Ocker) Musser, Mt. Rock congregation, Pa.

Musser: Sarah Michele, born March 1, to Daniel and Christine (Clepper) Musser, Mechanicsburg congregation, Pa.

Price: Angela Marie, born February 20, to Mr. and Mrs. Lester Price, Hummelstown congregation, Pa.

Price: Brad Andrew, born January 26, to Mr. and Mrs. Dennis Price, Hummelstown congregation, Pa.

Sayres: Jamie Lynn, born February 27, to Mark and Patty (Myers) Sayres, Mechanicsburg congregation, Pa.

Willard: Ryan Thomas, born February 16, to Rev. Thomas and Mary Alice (Slagenweit) Willard, Hummelstown congregation, Pa.

Weddings

Hollinger-Lauver: Cindy Mae, daughter of Mr. and Mrs. William K. Lauver, and Stevie Lynn, son of Mr. and Mrs. Marvin H. Hollinger, both of Manheim, Pa., March 3, in the Manheim Brethren in Christ Church with Rev. Isaac Kanode and Rev. John L. Bundy officiating.

Obituaries

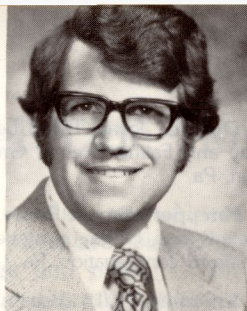
Hilton: Phyllis E. Hilton, Palmyra, Pa., born Nov. 20, 1920, died Jan. 31, 1979, in the Good Samaritan Hospital, Lebanon, Pa. She was married to Charles Hilton who survives. The funeral service was conducted in the Kreamer Funeral Home, Annville, by Rev. Earl Musser. Interment was in the Grand View Memorial Park.

Templin: Joseph Templin, Sr., Hummelstown, Pa., born Oct. 27, 1922, died March 5, 1979. He is survived by his wife, Mary; a daughter; four sons; three sisters; four brothers; a step-son; and 10 grandchildren. The funeral service was conducted in the Trefz Funeral Home with Rev. Andrew Slagenweit officiating.

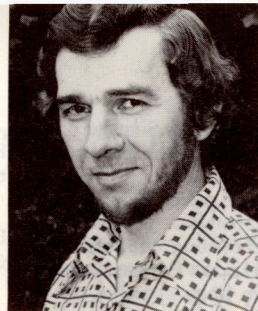
Zell: Lawrence K. Zell Sr., Carlisle, Pa., born Feb. 19, 1919, died Feb. 24, 1979. He is survived by a son: Lawrence K. Jr.; four daughters: Mrs. Sandra L. Gleim, Mrs. Cheryl D. Smith; Mrs. Donna Woodring; and Dianne E.; and four sisters. The funeral service was conducted by Rev. Lorne G. Lichty in the Ewing Brothers Funeral Home, Carlisle, Pa. Interment was in the Cumberland Valley Memorial Gardens.



Erwin Thomas



John A. Brubaker



Helmut Harder



John Yeatts



John Zercher



Harvey Sider

Youth/Adult Curriculum Takes Shape

The third phase of the Foundation Series Curriculum project is taking final shape with the decision to develop a two-year core-curriculum at the adult level.

The Foundation Series began six years ago when representatives from eight groups, whose roots were in the Believer's Church tradition, some in the radical reformation branch of this tradition, met at Camp Amigo in June 1972. They met to talk about education in a Believers' Church.

Nursery—Grade 8

Four of these groups—Brethren in Christ, Church of the Brethren, General Conference, and Mennonite Church subsequently decided to cooperate in the publishing of a curriculum for Nursery through Grade 8. This curriculum, which became known as *The Foundation Series*, was available to congregations for use in the Fall of 1977. The material is presently being revised with the second cycle of its use beginning with the September-December quarter, 1979.

Brethren in Christ participated at all levels in the creation of this Nursery-Grade 8 material. Erwin Thomas and Don Shafer served on the Publishers' Council with Mr. Thomas serving as chairman. The Editorial Council, which was responsible for content and format, included Daniel Chamberlain, then Dean of Messiah and now president of Houghton College, John A. Brubaker, and John Zercher.

John Arthur Brubaker served as the editor of Grades 7 and 8 materials. The staff of writers included four Brethren in Christ: Warren Hoffman, Mary Fretz, Mary Ebersole and Jean Neilsen. John Zercher has been appointed one of the revision editors with special responsibility for Grades 7 and 8.

Youth—Adult

The ink was hardly dry on the first quarter's Children's Curriculum manuscripts when an interested group met in Vineland, Ontario, in May, 1976, to talk about Youth and Adult curriculum which would be built around the Anabaptist understanding of the Christian faith. This was envisioned as a continuation of the children's curriculum.

Ecclesiastical mills grind slowly. Several consultations and a year later a structure was formed to publish a youth and adult curriculum. The parties to the project are similar to the children's curriculum with the inclusion of the Mennonite Brethren.

Members of the Publishers' Council include Erwin Thomas and John A. Brubaker; the Editorial Council include Brethren in Christ representatives, Harvey Sider, John Yeatts, and John Zercher.

Youth

A four-year Youth Curriculum (Grades 9-12) is now in the editorial stages. In the curriculum there is a balance of units of study that move from the Bible to life application and those which move from life issues to the Bible. The outlines have been developed out of consultations with youth and youth leaders as to the needs of youth. The purpose of the curriculum is to assist youth in coming to a responsible commitment to Jesus Christ and in living out this commitment in the world in which youth move—home, school, and the peer culture.

Writers have been selected for the Youth Curriculum. Brethren in Christ who have consented to write are Owen Alderfer, Nancy Heisey, John Yeatts, and Warren Hoffman. The curriculum will be available in September 1981.

Adult Curriculum

Originally projected as a four-year curriculum, the Publishers and Editorial Councils altered the plans for the Adult phase by agreeing upon the publishing of a two-year core curriculum which will focus upon the Anabaptist understanding of the Christian faith. Units on "The New Creation," "Becoming God's Family," "Peace: The Will of God," "Sharing the Gospel" and "Word and Spirit" are among the eight quarters of material now being refined in content.

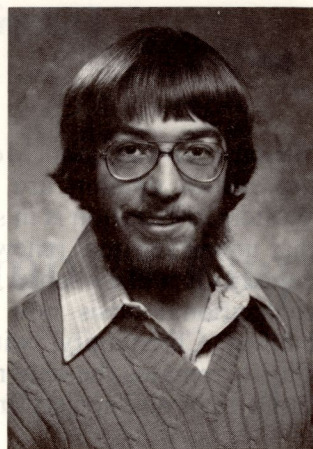
Writers for these units are yet to be selected. John Zercher will represent the Brethren in Christ as one of the editors for the Youth-Adult curriculum with special responsibility as an adult editor.

Helmut Harder, who served as chairman of the Editorial Council for the Nursery-Grade 8 Curriculum, is Executive Director for the Youth-Adult project.

The change to a two-year core curriculum will give added flexibility to this new adult curriculum which will be available in September 1981. The material can be used as a traditional curriculum—used in sequential quarters—by the entire adult department of the Sunday School; or the course can run sequentially as one of several curricula used during the Sunday School hour; or the material may take on the form of electives supplementing other courses being offered.

Obviously a two-year curriculum cannot be a complete replacement for curricula being used in our Sunday schools. Rather it will be a significant supplement to material now available. It will enrich the Brethren in Christ understanding of an important part of our denomination's doctrinal and experiential base. It will contribute to our understanding of the full-orbed character of the message of the gospel as committed to us as a denomination.

Tent Dwellers Witness At Arms Show



Doug Wiebe is working as a peace caravan volunteer and lives at 703 Seward Street, Evanston, Illinois 60202. Doug was one of about 2,000 people from across the United States who came to suburban Chicago on a cold and snowy Sunday afternoon to protest "Defense Technology '79," an international military conference and trade show. The four-day fair, held February 18-21 in Rosemont, Illinois, had been billed as "the most significant exposition for the defense and strategic community to be held this decade," and was designed to feature both weapons and strategy and technical seminars.

Three Mennonite and Church of the Brethren young men kept an around-the-clock vigil on the center, sleeping in the sub-freezing weather in a tent in the parking lot for the duration of the bazaar. This group included Doug Wiebe and Pete Haynes of the "Peace Caravan" sponsored by the Illinois-Wisconsin New Call to Peacemaking.

The prior work and the four days of demonstrations had an obvious effect in drastically curtailing participation in the arms bazaar (many exhibitors withdrew). The witness of the three persons living in the tent made a distinct impression on those who were there.

At right is a poem written by Doug Wiebe after reading through the *Sojourner's Magazine* packet "Nuclear Energy Challenge to Christian Faith Conscience." He says, "It set me thinking about how we live and how the church often cowers before the military. I also wondered where Jesus would be if he lived now. That he might come as a baby partially set the 'plot' for the poem. . . . Yet the thought of 'as you do unto me' provoked the image of Jesus returning as the child, suffering from a war before his birth. I hope the last line clearly shows the hope even in such an awful situation."

Doug's family worships with the Nappanee Brethren in Christ congregation. Doug is a member of the Reba Place Fellowship, Evanston, Illinois.

The Second Nativity

I saw
the star rise,
symbol of the new age.
A babe was born,
the firstborn Son of Man.

I saw
the sky darken
that Friday afternoon.
A man died,
His victory was won.

I saw
the seasons turn
the ensuing years go by.
Still men lived
in darkness and in fear.

I saw
the stars whirl
the moon and earth in silent dance.
Men planned for war,
and paid for the tools thereof.

I saw
the sun's eclipse,
the day when darkness fell.
The nuclear hail came,
the earth lay burned and torn.

I saw
no more,
the lightning took my sight
A dying woman,
alone and lost, gave birth.

I heard
the wind howl,
spreading news of the new birth.
The babe was mutant,
without limbs, in great pain.

I felt
the earth shake,
suffering with the child.
His name was Jesus,
returned with hope anew.

—Doug Wiebe

Easter. The sinner is dead in trespasses and sins. The transition from spiritual death to spiritual life is a spiritual resurrection effected through the power of Christ's resurrection.

Deliverance

Victorious, abundant spiritual life begins at Easter. We are delivered from the kingdom of guilt into the kingdom of forgiveness; from the kingdom of self-centeredness; from the kingdom of ill-will into the kingdom of love; from the kingdom of fear into the kingdom of confident faith; from the kingdom of ill-health into the kingdom of health; from the kingdom of despair into the kingdom of hope — all by the resurrection of Jesus Christ.

Radiant and contagious spiritual life begins at Easter. The first Christians went everywhere, telling everybody about their resurrected Lord. Those who received this living Christ into their hearts and lives found themselves in possession of "rivers of living water" which were flowing from within.

Throughout the Christian centuries, those whom the living Christ has made alive have joined in joyful song:

Rejoice, rejoice, O Christian,
Lift up your voice and sing
Eternal hallelujahs to Jesus Christ the King!
The hope of all who seek Him,
The help of all who find. . . .

It has already been hinted that life of the Christian church began at Easter. There would have been no church apart from the resurrection of Jesus Christ. For the three days between the Crucifixion and the Resurrection, the Christian cause seemed hopeless. But then the resurrected Christ poured out his Holy Spirit upon the first Church and there began the triumphant march of Christian conquerors across the nations and centuries.

Resurrection power

The power and presence of the risen Christ have been more than sufficient to enable the church through all the centuries to overcome its foes, to fulfill its redemptive ministries, and to lift high the banner of Christ in all the world. And let it be said confidently that the power of the resurrection is the only sufficiency for the church in the midst of the perplexity, the opposition, the challenges, and the opportunities of the present age.

Life for the contemporary world, for civilization itself, begins at Easter. I am convinced that the future of civilization is dependent upon the penetration of individuals and society with the gospel of the resurrected Christ. I am not talking primarily about

Western civilization. Most scholars who dare to express an opinion are convinced that, presently, Western civilization is in such a state of deterioration that unless spiritual renewal occurs miraculously and quickly, it will collapse. Many believe that such a civilizational crisis now is global. All agree that biblical Christianity, with its offer of the living Christ, remains the only resource for saving willfully sinful man and society from devastating doom.

Life eternal

Finally, let it be declared with gospel assurance that the hope of everlasting life is born at Easter. Jesus, by his words and his resurrection from the dead, affirmed and authenticated the reality of everlasting life. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25-26). "In my Father's house are many mansions. . . . I go to prepare a place for you" (John 14:2). "Because I live, ye shall live also" (John 14:19). "This corruptible must put on incorruption, and this mortal must put on immortality. . . . O death, where is thy sting? O grave, where is thy victory? . . . thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:53, 55, 57). "Blessed are the dead which die in the Lord" (Revelation 14:13).

Margaret Slattery tells of a family she knew that lost three children in less than a week by diphtheria. Only the little three-year-old escaped.

When Easter came, the parents and child were at church. The mother taught her class of girls in the Sunday school, and the father went to the superintendent's desk and led his school in worship, reading the Easter story with only a break now and then in his splendid voice. To the entire Easter congregation this family had seemed a miracle. "How can they?" men and women said to each other as they left the church.

A fifteen-year-old boy walking home with his father from the Sunday school said hesitatingly, "Dad, I guess Mr. and Mrs. Young really believe it, don't they?"

"Believe what?" asked the father.

"The whole big thing, all of it — Easter, you know."

"Of course," the father answered, "all Christians believe it."

"But," said the boy, "not all of them believe it that way!"

Let us believe it; believe it strongly; believe it triumphantly — "the whole big thing, all of it, Easter." It will make the decisive difference in our lives, for life begins at Easter.

The Tomb is Empty...

I Shall CELEBRATE!

Everything depends on Easter. That is, everything in our Christian faith relies on the resurrection of Jesus—our faith, our preaching, our forgiveness, and our hope of life eternal. Paul put it this way, "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor; 15:14, 17-18). In this statement Paul seemed to sense no obligation to explain the nature of the resurrection—he considered it a miraculous event upon which hinged the whole of man's redemption. Other New Testament writers, as well, were more concerned to proclaim it than to explain it.

Suffering, death, and resurrection were part of God's predetermined plan to provide salvation through Christ; and, through Him, He did it.

The importance placed upon the resurrection of Jesus from the dead by Paul is major. If it did not happen, Paul would emphasize, Christianity is emptied of its trustworthiness and vitality; the truths about the person and work of Christ disappear—His redemptive work, His moral purity, His priestly ministries—all are destroyed. Without the resurrection His death is no notable event; the cross not an uncommon penalty; the penitent thief uttered only an emotional plea. Without the resurrection there is no substance to the doctrine accepted by believers throughout the centuries all around the world. The concentration of the faith of believers on the person of Jesus as Messiah, Redeemer, and Son of God are but illusions if Jesus did not rise from the dead.

Paul preached it as a fact. He urged all to believe it. He persuasively reasoned: if your sins were forgiven and washed away by the blood! if the death of Christ is what it was claimed to be! if what was done on earth was accepted in heaven! What truth is to be preached and believed? The answer must be given! It cannot be avoided—all is confirmed and endorsed by the resurrection of Christ. He suffered the shame of the cross; He experienced the sting

of death; He was placed in the tomb and was watched over by soldiers; but He came forth from the grave, miraculously, by the will of God. It was a miracle, mysterious and irreducible. His resurrection was real, objective, and bodily.

God did it! In his address at Pentecost Peter said that Jesus of Nazareth was approved of God, delivered by the determinate counsel, crucified and slain, but He was the one "whom God . . . raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:24). Just a little later Peter declared it again in these words, "This Jesus hath God raised up, whereof we all are witnesses" (2:32). The Hebrew writer incorporated this fact in his benedictory when he wrote, "Now *the God of peace, that brought again from the dead our Lord Jesus*, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will . . ." (Heb. 13:20-21).

I have faith in the Lord Jesus Christ as a person. That faith cannot be separated from faith in His incarnation, His death, and His resurrection. My faith in Christ incorporates the whole redemptive program of God on my behalf. And, I believe!

This Easter season *I shall celebrate*—in more than a formal way—not only by an outward demonstration of joy and gladness. I want it to be a celebration of the spirit, with sincerity and in truth, free from sham, pretense, or hypocrisy. *I shall celebrate* because of deliverance from sin, not only from its guilt and punishment, but also, from its power and domination. I'm no longer a slave to sin—no longer under its mastery.

I shall celebrate on East Sunday—however, I wish not only to confess my Easter faith, but, also, I plan to live the Easter life.

—J. D. Abbot

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Life Begins at Easter

by Frank Bateman Stanger

Life begins at Easter. The two disciples of Emmaus discovered this truth. Disappointed, frustrated, and dejected because of the crucifixion of their Master, they were returning to their home in Emmaus. Little did they realize at the outset of their journey that it was the very day of the Resurrection. As they traveled, they talked together about what had happened and how their hopes had been dashed. They told the stranger who joined them and began to walk with them: "We had hoped that this One would be our Redeemer. But too many days since his crucifixion have passed for us to have any hope left."

It was not until the arrival in their home and the hosting of the stranger in the breaking of the bread that they recognized their resurrected Lord. They broke out in joyous testimony — "Did not our heart burn within us, while he talked with us by the way" — and they rushed back to Jerusalem to tell all the disciples that Jesus was indeed risen from the dead. Truly for them, life began at Easter.

Mary of Magdala discovered this same truth. She was standing outside the tomb, weeping, when she was startled by a voice which she thought was that of the gardener. She pleaded desperately: "If you know where the body of my Lord has been taken, tell me, and I will go and fetch it."

The voice spoke again: "Mary." Then she recognized the reality of it all. It was her living Lord. She reached out to touch him, and cried aloud: "Master." Life for her, too, began at Easter.

Thomas also discovered the same truth. On the first Easter he was not present when Jesus appeared to the other disciples in their hiding place. During the week he persisted in his claim that he would never believe that Jesus was alive unless he could put his fingers in the nail-riven hands and his hand in the sundered side of his crucified Lord.

What a marvelous thing occurred the following Sunday. Thomas ventured to meet this time with the other disciples in their upper room. Then the amazing thing happened — Jesus appeared. He spoke directly to Thomas: "Reach hither your hand, and thrust it into my side."

Thomas needed nothing more. He fell at Jesus' feet and confessed: "My Lord and my God." Life began for Thomas.

What has been said of the two disciples from Emmaus, of Mary of Magdala, and of Thomas, could be said of all the disciples. Life began for them at Easter. They came out of their hiding places. Their despairing spirits were transformed and exhilarated with joy and hope because of their personal encounters with the Resurrected One. And soon they were to go and "turn the world upside down" in the name of their ever-living Christ.

Resurrection fact

Let's take an even more careful look at the sublime truth that life begins at Easter. To begin with, the divine life of Jesus Christ is confirmed by the resurrection fact. Jesus had declared that the ultimate proof of his deity would be his rising from the grave (John 2:18-22). Therefore, if Jesus Christ did not arise from the grave he was a deceiver, the first disciples were deceivers, the New Testament record is deceptive, and the Christian church has been built upon a false assumption.

Here, then, are the alternatives: either Easter is true and with the correlative fact of a divine Christ, or both Easter and the deity of Jesus Christ are false. The two cannot be separated. I choose Easter — and the resurrection fact confirms the deity of our Lord.

Spiritual life for the individual person begins at